

The Glory of Israel

Organ of the Union Mission to Israel.

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THOMAS M. CHALMERS, Editor-in-Chief.

"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2: 32.

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No. 3

EDITORIAL.

Vessels only, Lord of glory,
Vessels for Thy mighty power,
Let Thy life spring up within us,
Triumphing from hour to hour.

Earthen vessels Thou hast chosen,
Lord, I yield my all to Thee;
Empty, cleanse, and fill me throughly,
That I may Thy glory see.

Ransomed souls are earthen vessels,
Which may hold Thy glorious power,
Lord! by faith Thy life-abundant,
Is our new life and our dower.

Thou art all in all, Lord Jesus,
Life is Christ—is Christ alone—
On Thy cross our own life perished,
In Thy Body Thine is shown!

—Anonymous.

"Set Forward!"—At the moving of the pillar of cloud the priests blew an alarm, and it was known in all the camp of Israel that the hosts of the Lord must take up their journey and go whither he led them. At every moving of God's providence to-day there is agitation somewhere, a sound of alarm, calling the obedient children of the Lord to alertness of soul in readiness for every emergency.

Oftentimes in the service of the King the call to larger work is indicated and accompanied by the necessity for removal from the present scene of duty. We have prayed and planned for a larger work in Pittsburg. "The place is too strait for us." The present home of the mission at 43 Congress Street, occupied now for more than four years, is entirely

inadequate. We have felt keenly the need of a larger meeting hall with rooms for other branches of the work. And now God seems to approve this desire. Our present home has been sold, and the new owner intends to occupy it himself. We must give possession April 1, and at this writing, March 7, we have not found any new place, either for the mission or for the workers. Suitable places are very hard to get. But God knows what he will have us do. We are in his hands.

Our Dependence on the Spirit.—There is no one thing that needs such emphasis to-day in all Christian life and service as our absolute need of the Holy Spirit. In every form of missionary effort the need is the same. We cannot expect any blessing anywhere,—in preaching, in Sabbath school work, in Bible classes, in personal dealing with souls—without the presence and power of the Spirit. Oh, that every worker for Christ understood and realized this all-imperative need! Then might we go in one great union of prayer to the throne of God, to implore this blessing for ourselves and the church. Then would our congregations cease to be dead. Our testimony would become powerful among men, for it would be alive with God.

This dependence on the Spirit is emphatically true of missionary work among the Jews. Because of the extreme accentuation of religious prejudice, race pride and unbelief, intensified by the inherited hatreds of centuries, the work of Jewish evangelization is one of peculiar difficulty. But nothing is

too hard for God. Our deep concern and our only concern is to be so yielded up to God and so completely and continually reliant on God as that he may be able to do his work. Oh that we might all over the world be able to move forward as one host, with clean hearts and clean hands, to give the testimony of Christ in spiritual power to his brethren according to the flesh.

The Need of Prayer.—But how shall we obtain this power? Whence shall we receive the Holy Spirit? How shall the Spirit be poured out upon Israel? The answer to these questions is very simple and very plain. “Ye shall have power after that the Holy Ghost is come upon you” was the majestic promise of the risen Christ. When by believing prayer we have obtained this gift for ourselves, then it becomes in this age of the Lord’s providential working an imperative duty that we cry out to God for the Spirit to be poured upon Israel.

There is a timeliness in every advance movement of the kingdom of God. Until the time comes these various movements cannot take place, and the special duties of God’s servants in relation thereto are not incumbent. But when the hour strikes for the providential movement God’s people must, like him, be alert. God is moving to-day in the great Zionist movement, as is very apparent from a comparison of this phenomenon with the vision of the valley of dry bones in Eze. 37 and with other Scriptures. We are now come to the period of the vision described in Eze. 37, 8. In connection with this period of national consolidation there goes forth a command in verse 9 to the people of God to pray for the Holy Spirit to breathe upon the slain of Israel that they may live.

This command is for this very hour. Children of the living God, servants of Jesus Christ and all ye who are “watchmen upon the walls of Zion,” to you this command comes forth. The ages have waited for it. Poor, slain Israel, helpless in national and spiritual death, and unable herself to obtain answers to

prayer (see Isa. 1, 15; 59, 1, 2; Ps. 80, 3) moans and groans in her piteous woe for life from on high. Oh brethren in the mission field of Israel, men and women of the opened eye and willing heart, to you and us comes this mighty call of God. Surely it means a new period of prayer in the kingdom of God, and a period different from any hitherto. In former times God’s people have prayed for the conversion of individual souls. Now they must plead for the regeneration of a nation. Strenuous prayer is needed that individual Jews be brought to God, but the nation is now in view as never before. It is the hour of hours, the time of times. God is at work. Let us be diligent in prayer.

In this Number.—It is a joy to learn that the material furnished in our first two numbers has been greatly appreciated. Attention is called to the articles of the current issue. The poem on the next page is very striking, especially as coming from an unconverted Jew, and read in the light prophecy casts on the immediate future of our world. The article on “The God of Jacob” contains some striking analogies. But we dissent from the conclusion that makes Esau a saved man. In “Israel my Glory” Mr. Wilson brings together a mass of marvelous Scripture concerning the future glory of the covenant people. The conclusion of Rabbi Lichtenstein’s “Conversion” reveals one of wonderful ways of God’s present working among the Jews. Our other departments are full of material which affords a wide outlook on the Jewish world and the work of missions therein. If our readers are pleased with what we furnish them, may we not ask them to aid in securing a wider circulation of the magazine?

Gems.—Nothing, save holiness, commands such homage as a thorough mastery of facts.—A. T. Pierson.

For the church to evangelize the world without thinking of the Jew is like a bird trying to fly with one wing broken.—Franz Delitzsch.

The Jewish nation is the heart of the nations.—Jehuda Halevy.

CONTRIBUTIONS.

BLIND CHILDREN.

By I. ZANGWILL.

Laughing, the blind boys
Run round their college lawn,
Playing such games of buff
Over its dappled grass.

See the blind, frolicsome
Girls in blue pinnafores,
Turning their skipping ropes.

How full and rich a world
Theirs to inhabit is:
Sweet scent of grass and bloom,
Playmates' glad sympathy,
Cool touch of western wind,
Sunshine's divine caress.

How would they know or feel
They are in darkness?

But—O the miracle!
If a Redeemer came,
Laid finger on their eyes—
One touch and what a world,
New-born in loveliness!

Spaces of green and sky,
Hulls of white cloud adrift,
Ivy-grown college walls,
Shining loved faces.

What a dark world—who knows?
Ours to inhabit is!
One touch, and what a strange
Glory might burst on us,
What a hid universe!

Do we sport carelessly,
Blindly upon the verge,
Of an Apocalypse?

"THE GOD OF JACOB."

REV. GEO. D. WATSON, D. D.

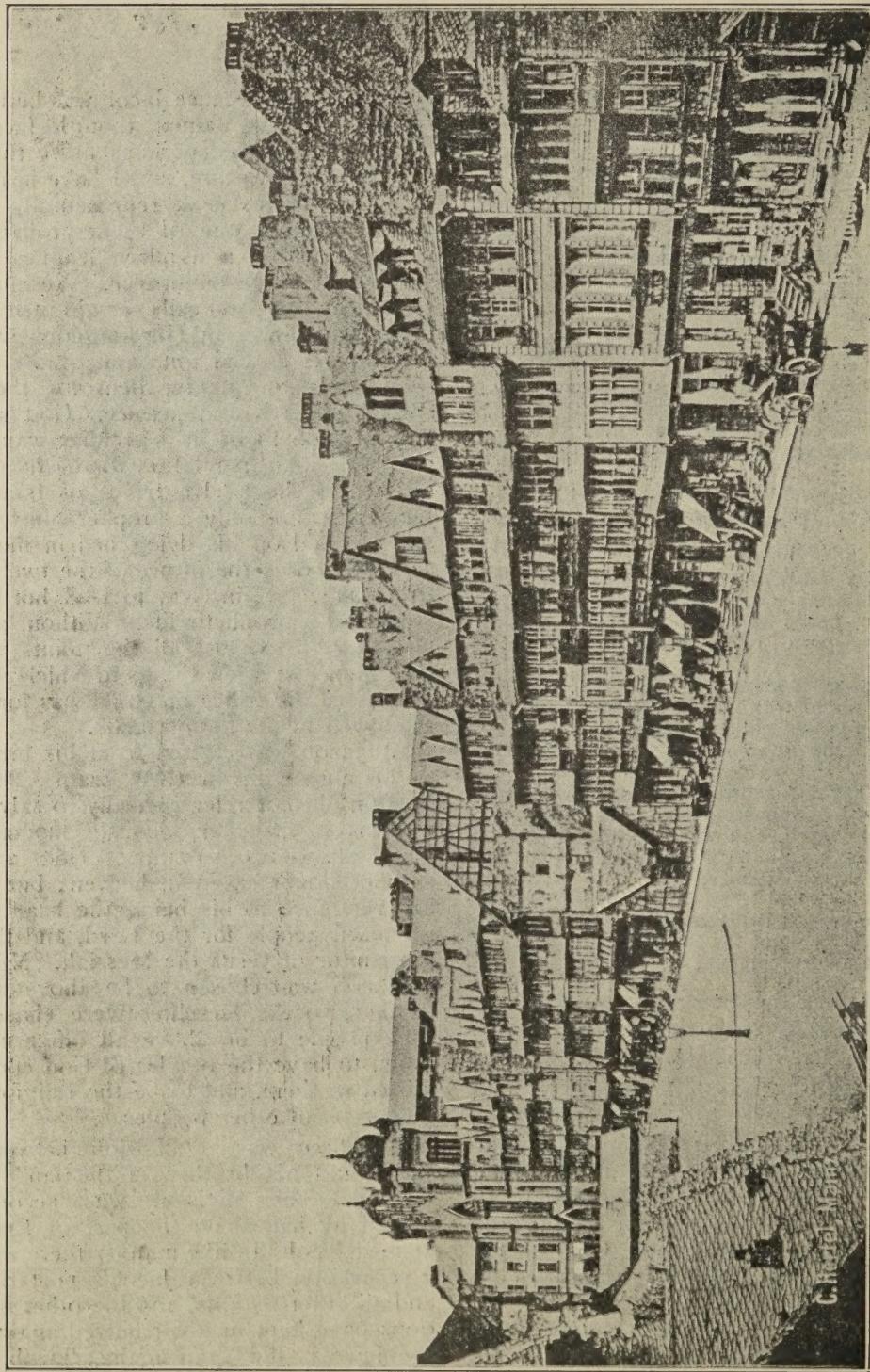
Would we naturally think it, that God calls Himself in His own book "the God of Jacob" more frequently than the God of any other man in all the Bible? He is called "the God of Abraham," and "of Isaac," and "the God of Elijah," and of other men, and "the God of the Prophets," but above all these titles He is called "the God of Jacob" more frequently than of any other man. There are no accidents in Scripture, and hence there must be a divine reason for the frequency of this title, "the God of Ja-

cob." It is not because Jacob was better than the others named, though Jacob has been slandered perhaps more than any man in Scripture, and I have heard many ministers speak reproachfully of Jacob, but not one of them probably ever got within a hundred leagues of Jacob's piety and endurance. We must remember that God calls certain men to fill certain offices in His kingdom, and He imparts special gifts and graces to such souls to qualify them for their special spheres and service. God selected Jacob to be in a peculiar way a prophetic man in relation to the future history of the twelve tribes of Israel. Jacob was not only a prophet himself, and foretold on his dying bed in most accurate words the future of the twelve tribes as we see in Gen. 49:1-28, but he also lived a prophetic life. Without attempting to exhaust all the points we may glance at a few things in which the destiny of the tribes of Israel was foreshadowed in the life of Jacob.

1. Jacob was elected from his birth to be above his brother Esau. This election did not refer specially to salvation, as so many erroneously suppose, for Esau was a servant of God, and without doubt saved in heaven; but it had reference to his being the head of a chosen people for the Lord, and the progenitor of Jesus the Messiah. Now as Jacob was chosen to be above his brother, so the Israelites were chosen as a people to be above all other nations, to have the oracles of God committed to them, and to be the religious guides of all other peoples.

2. There was a division between Jacob and his brother in the land of Canaan. This division was accompanied by hatred on the part of Esau against Jacob. In like manner there was a separation between Jacob's posterity and all other nations, and the other nations have kept up their hatred against the Jews as did Esau against Jacob.

3. Jacob went eastward from his father's house, and became a bond-serv-



THE JUDENGASSE OF FRANKFORT.

ant in Assyria, serving Laban, and yet in his bondage he had the favor of God and was greatly prospered. In like manner the twelve tribes of Israel had to leave their home-land, and were carried into captivity in Assyria and Babylon, and became servants to other people. Still God made them prosper in Babylon, and gave them a power in the Babylonian empire similar to the power that Jacob had in the family of Laban.

4. In due time Jacob went back to Canaan with many prayers and fears. At the brook Jabbok he struggled in prayer, and his faith was tested on returning to Canaan. In like manner when the Jews returned from their captivity in Babylon, it was through much prayer, and when they had gone a good ways toward Canaan, their faith was sorely tried at the river Ahava, and Ezra had a season of fasting and prayer to be delivered from the heathen, as Jacob had prayed at the river Jabbok to be delivered from Esau.

5. Jacob had great sorrow at the loss of Joseph, who was sold into Egypt, and he supposed his son was dead. How prophetic this was of the great sorrow and judgments that came on Israel at the loss of Jesus, who was sold, slain, buried, and rose, and went into a far country, and poor suffering Israel thinks that Jesus is still dead, just as Jacob thought Joseph was dead.

6. Through famine and hunger for bread God providentially restored Jacob and his sons to Joseph, which is a significant prophetic picture that in the last days the Israelites, through much distress and soul famine in the great tribulation period, will be restored to the Lord Jesus, their lost Messiah.

7. The latter years of Jacob were as happy and peaceful as the flow of the river Nile, enriching the land of Egypt. After being restored to Joseph he had the best of all the land given to him, and Joseph ruled over him and took care of him, filling his last years with overflowing gladness. In like manner Jacob's posterity will be restored to Jesus in the latter days, as prophesied by Paul in Rom. 11:15-28. And in the coming age Jesus will rule over them, and give

them their own land of Canaan, the Goshen of the world, and fill their latter years with peace, holiness, and prosperity. This is why the title, "the God of Jacob," occurs so often in Scripture, because Jacob's life had such immense significance in relation to his posterity.

THE JUDENGASSE OF FRANKFORT.

By the Editor.

The story of the European ghettos while full of interest is sad and humiliating. It is one of the darkest pages in history. To read the tale of proscription and suffering, as told in Dr. David Philipson's "Old European Jewries" and elsewhere, makes us wonder that God was so long patient with man in those ages of darkness.

Among the numerous ghettos of the continent there were several that grew to be specially famous, as the ghetto of Rome, the Judenstadt of Prague, the Judengasse of Frankfort, and others. Most German cities had their Judengasse (Jews' alley). That of Frankfort-on-the-Main, however, was the best known and most celebrated. The Jews settled in F. later than in most German cities. As late as 1152 there were no Jews living there. A congregation was formed toward the close of that century.

The Jews of Frankfort were under the protection of the emperor until 1349, when the city bought authority over them, i. e., the right to tax them whenever need and occasion required. In that year the Black Death raged all over Europe. Its origin was ascribed to the Jews, and the Jewish quarter of Frankfort was burned to the ground. "It would seem that the whole community perished," says Philipson, from whom most of the information in this article is gleaned.

The Jews were again permitted to settle in the city in 1360, and were free to reside in any part of it. Every three years they had to pay a good round sum to have the *Wohnrecht* or right to live in the city renewed. In 1460 they were commanded to leave their former homes and dwell together in one street, that they might not by their proximity to the chief church be a desecration to it. This new street was located on swampy ground between the old and new city, separated therefrom by two walls and connected with them by three gates.

Here the Jews of Frankfort lived for nearly four centuries. The street was only 12 feet broad, in its widest part 15 or 16 feet. The Gasse was gloomy indeed, with its 190 houses built very close together and some very high, shutting out the air. Here dwelt at first 445 families, or 2,500 to 4,000 souls. They could not leave their "street" even for recreation. The parks and certain portions of the city were absolutely forbidden to

them. The Jews were locked in every night, and on Sabbaths and Jewish and Christian holidays the gates were kept bolted all day. Every Jew must wear a distinctive dress, the men a patch of yellow cloth upon the breast, while the women wore blue and white stripes.

Goethe, a native of Frankfort, often visited the Judengasse and has left a graphic description thereof, with its filth and squalor and stenches to which the nerves of its inhabitants had been deadened by long familiarity with the noisome atmosphere. He spent so much time in the Gasse that he acquired enough Yiddish to write a short play in that mongrel dialect.

In 1711 the Gasse was completely destroyed by fire, three houses only being left. The 190 houses built in 1460-1462 stood until this fire, but they sheltered a population of 8,000, an average of 41 to the house. The street was now widened to 20 feet, and the entire quarter rebuilt. The Jews were compelled to place signs on the houses, with peculiar figures and names, so that they were known as the house of the bear, the dragon, of the white, green, red or black shield, etc. Each Jew was named from the sign on his house, and thus the great Rothschild family received its name from the red shield that marked its house.

From 1796 (the time of another great fire) onward many changes and improvements took place in the Gasse. During the nineteenth century it was gradually abandoned. The street is now much widened and well built, and is known as the *Boerne Strasse*, after Ludwig Boerne, a name well known in German literature, who was born in the Gasse. The Jews of Frankfort number to-day some 35,000 or 40,000, and have all the rights of their fellow citizens. One may be glad indeed that the old restrictions have passed away. May the time soon come when the old hatred shall be fully gone, and the Jews shall be a spiritual blessing in Frankfort and elsewhere.

Our illustration gives a good idea of the Gasse as it is to-day. The large building at the left is the synagogue, and the building nearest to it at the right is the old Rothschild home.

This people have I formed for myself; they shall show forth my praise.—Isa. 43:21.

I will place salvation in Zion for Israel, my glory.—Isa. 46:13.

The Year Book, "Jerusalem," a useful Hebrew publication edited by A. M. Luncz, of the Holy City, appears now as a quarterly.

RABBI LICHTENSTEIN AND HIS CONVERSION.

By DAVID BARON.

(Concluded from page 32.)

But let us hear him relate his experience himself. The following is an extract from his pamphlet called "*A Jewish Mirror*."

"Often have they oppressed me from my youth, may Israel say" (Ps. 129:1). No long explanation is needed to show that in these few words the Psalmist sums up the bitter experiences and sorrows which we at least of the elder generation have suffered from our youth up at the hands of the Christian population surrounding us. Mockery, scorn, blows and all manner of humiliation, have been our portion, even at the hands of Christian children. I remember still the stones that were thrown at us as we left the synagogue, and how, when bathing in the river, and powerless to prevent, we saw them cast our clothing, with laughter and insult, into the water.

"Once, with sorrow and weeping, I saw my father felled to the ground without the least hesitation by a nobleman, so called, because he had not quickly enough made room for him on a narrow path. But these sad experiences are well enough known not to need dwelling on; and would to God that such persecution of the Jew by the Christian were altogether a thing of the forgotten past.

"As impressions of early life take a deep hold, and as in my riper years I still had no cause to modify these impressions, it is no wonder that I came to think that Christ Himself was the plague and curse of the Jews, the origin and promoter of our sorrows and persecutions. In this conviction I grew to years of manhood, and still cherishing it, I became old. I knew no difference between true and merely nominal Christianity; of the fountain head of Christianity itself I knew nothing. Strangely enough it was the horrible Tisza-Eslar blood accusation which first drew me to read the New Testament. This trial brought from their lurking places all the enemies of the Jews, and once again, as

in olden times, the cry re-echoed, 'Death to the Jew!' The frenzy was excessive, and among the ringleaders were many who used the Name of Christ and His doctrine as a cloak to cover their abominable doings. These wicked practices of men, wearing the name of Christ only to further their evil designs, aroused the indignation of the true Christians, who, with pen on fire and warning voices, denounced the lying rage of the anti-Semites. In articles written by the latter in defence of the Jews, I often met with passages where Christ was spoken of as He who brings joy to man, the Prince of Peace and the Redeemer; and His gospel was extolled as a message of love and life to all people. I was surprised, and, scarcely trusting my eyes, I took a New Testament out of its hidden corner; a book which some thirty years ago I had in vexation taken from a Jewish teacher, and began to turn over its leaves and to read.

"How can I express the impression which I then received? Not the half had been told me of the greatness, power, and glory of this book, formerly a sealed book to me. All seemed so new to me, and yet it did me good like the sight of an old friend, who has laid aside his dusty, travel-worn garments, and appears in festal attire, 'like a bridegroom in priestly robes, or a bride adorned with her jewels.' 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.' (Isaiah 52:7.). This was the light that shone upon me from the New Testament and now I understood that, as the God of our fathers, in bygone days, went before them in a pillar of cloud to show them the right way, so in this our long and dreary night of suffering, all unknown to us, Christ Himself has gone before us, to prepare the way of redemption."

In an earlier pamphlet called "*Judenthum und Christenthum*," he says: "I had thought the New Testament to be impure, a source of pride, of over-weening

selfishness, of hatred, and of the worst kind of violence, but as I opened it, I felt myself peculiarly and wonderfully taken possession of. A sudden glory, a light, flashed through my soul. I looked for thorns, and gathered roses; I discovered pearls instead of pebbles; instead of hatred, love; instead of vengeance, forgiveness; instead of bondage, freedom; instead of pride, humility; instead of enmity, reconciliation; instead of death, life, salvation, resurrection—heavenly treasure."

For about two years the rabbi kept the secret locked in his own bosom, for it required no little grace for a man in his position, whose whole life and associations, and very manner of thought were bound up with Talmudic Judaism, openly and suddenly to avow himself a follower of the despised Nazarene. However, he began straightway to preach in his synagogue as never before. Without mentioning the name of Christ, at whose feet he in reality sat, he preached His doctrines and expounded His parables. The Jews noted a remarkable change in their rabbi, but could not guess its secret. But at last his heart overflowed, he could contain it no longer, and, while preaching one Saturday from Christ's parable of the whitened sepulchre, he openly avowed that his subject was taken from the New Testament, and that he believed in Jesus as the true Messiah.

It was at the same time that he issued in rapid succession his first three pamphlets. His bold testimony and impassioned, almost prophetic utterance, fell like a thunderbolt in the midst of the Jewish communities in Austria-Hungary. The press, which on the continent is so much in the hands of the Jews, took the matter up.

A THING UNHEARD OF.

Such a thing was unheard of—a District Rabbi in office, calling on the Jews to believe in Christ! Why, the whole world will go after him unless the movement is quickly put down! At first the rabbis published a report that the whole thing was a hoax; some clever missionary had written these pamphlets, and in order to get the Jews to read

them had appended Rabbi Lichtenstein's name. When it became obvious that this could not be the case, a slander was spread abroad that the ancient rabbi had been subsidized by the Queen and government of Great Britain, through the English missionaries, to win the Jews over to the English church.

It was soon seen that this too was false. Rabbi Lichtenstein did not write as the champion of a church, or of Christendom. He spoke in the tone and language of a pious Jew, and simply called on his brethren, *as Jews*, to believe on Him of whom Moses in the law and the prophets did write. As soon as possible a Synod of all the rabbis was gathered in Budapest, presided over by the Grand Rabbi, and Rabbi Lichtenstein was cited to appear before it.

It was indeed a unique and most remarkable incident in the history of Judaism on the continent.

Rabbi Lichtenstein appeared. From all around arose the cry, "Retract! Retract!"

"Gentlemen," said the rabbi, "I shall most willingly retract if you convince me that I am wrong."

"It is not a question of convincing," replied the president, "all you have to do is to retract."

But that was not so easy to bring about as they had hoped. Neither their threats nor their persuasions could move the old rabbi in the least, and he stood like a rock, affirming that in preaching from the New Testament, he taught nothing contrary to Moses and the prophets. Finally, they proposed a compromise. Rabbi Lichtenstein might believe in his heart whatever he liked, if he would only keep from uttering that despised Name to others. As to the pamphlets which he had already written, the mischief could be undone by a very simple process. The Synod of rabbis would draw up a document to the effect that the rabbi wrote what he did in a fit of temporary insanity. All that he was required to do was to add his name to it, and he could continue to occupy the same honorable position as before.

Rabbi Lichtenstein replied calmly, but indignantly, that this was a rather strange proposal to make him, seeing that he had only just come to his right mind.

THE TRUE JUDAISM.

When they saw that nothing could be done, they demanded that he should be baptized and formally join the church, well knowing that if he did this the greater part of his influence with his people would be gone. He replied that he had no intention of joining either the Roman Catholic, or any other church, that he had found, as he believed, in the New Testament, the true Judaism of Moses and the prophets, and he would remain with his people as before, and preach in the synagogue. As to putting him out of his office, he knew that in Hungary, Judaism being recognized as a state religion, they had no power to remove him, except at the request of his own community in Tapio Szele. Thus for the space of nearly six years he continued to exercise his functions as rabbi of Tapio Szele, and it was indeed a new thing in Israel for a rabbi in office to preach Christ in his synagogue, and Sabbath after Sabbath to expound to his people truths from the New Testament. The attachment to him of the people of his own community was most touching. Every pressure was brought to bear upon them to ask for the removal of their rabbi, but without avail. At last the other Jews in Hungary, especially those in Budapest, would have no business relations with the Jews in Tapio Szele, by means of which some of the rabbi's community were ruined, but still they clung to him, and there is no doubt but some, at any rate, were led into the same faith as their rabbi.

Rabbi Lichtenstein and his writings soon became widely known, and different churches and missionary organizations sought his services. The Papacy, too, soon learned of the existence and significance of the man, and a special emissary from the Pope visited Tapio Szele, with tempting offers if the rabbi would but enter the service of Rome. But to all he had but one reply: "I will

remain among my own nation. I love Christ, I believe in the New Testament, but I am not drawn to join Christendom. Just as the prophet Jeremiah, after the destruction of Jerusalem, in spite of the generous offers of Nebuchadnezzar, and the captain of his host, chose rather to remain and lament among the ruins of the holy city and with the despised remnant of his brethren, so will I remain among my own people, as a watchman from within, to warn them, and to plead with them to behold in Jesus the true glory of Israel."

Finally, however, at the beginning of 1892, the rabbi was led voluntarily to break his official connection with the synagogue, and he has since then removed to Budapest, where, by means of his personal testimony and writing, many Jews are being influenced for Christ.

The following letter was written soon after taking up his dwelling in Budapest:

"It will shortly be a year since I felt compelled to leave my quiet, peaceful duties at Tápió Szele, and to transfer my home to Budapest, there to take up a more extensive sphere of work to the glory of our Redeemer. You will well understand that here, also, my path is strewn with thorns. Shortly after my arrival here, a number of people gathered about me, curious to hear me, among them many also who thirsted for the Word of God. By request, I gave addresses in a Branch Synagogue, and had great encouragement. Scholars from the Rabbinate College streamed in great numbers, students thronged me and listened to my discourse, but soon all was changed, to my inexpressible grief. The President of the Synagogue was strictly forbidden by the Mother Committee to offer me again the use of his pulpit, and the scholars supported by the institutions were threatened with dismissal should they, however remotely, continue to hold communication with me; the fathers, also, of the students were warned, both by word and letter, that I poisoned the minds of youth by teaching error. It was impressed on the students who visited me, that no certifi-

cate for religious knowledge would be given them, without which their college certificate would be useless, and that everyone who came to see me was marked. To this end a young man from Grosswarden is employed, who has hired a dwelling immediately opposite my own. My bigoted old landlord also watches my guests with jealous eyes. But, as a stream, stemmed in its course, forces for itself new channels to flow in, so am I interviewed at every road and crossing, and obliged to proclaim the gospel in its surpassing sublimity. 'Wisdom cries without, and causes her voice to be heard in the streets.' I have, too, intimate intercourse with doctors, professors, and officials, as also among educated ladies, where the words springing from my heart find ready response. Many families of position also visit us, who condemn the harsh conduct of the Rabbinate here, in relation to me; many foreigners also visit me. I have often very grave important discussions with Talmudists and rabbis from a distance, who wish to bring me to compromise, and it is worthy of note that many who formerly had no knowledge of the New Testament, and stared blankly and incredulously at me when I quoted its sublime doctrines, have afterwards begged to possess one."

On his seventieth birthday, the rabbi wrote, referring to the sorrows through which he has passed: "I have smiled through my tears. My heart rejoices in the Lord; my mouth is enlarged over mine enemies, because I have rejoiced in Thy salvation; and I still hope in the evening of my days, to see with my eyes the Kingdom of God, as foretold in the Psalms and the prophets, and to hear with my ears an Hosannah raised by all Israel. Hosannah to the Son of David! Blessed be He that cometh in the name of the Lord! Hosannah in the highest! In any case, as long as God gives me life, my watchword shall resound like a trumpet, and my latest song shall be, 'Arise, shake thyself from the dust, put on thy glorious apparel, O my people! Through the Son of Jesse, the Bethlehemite, redemption draws nigh my soul.' "

It will be seen from these extracts, of which more might well be given, that the work of Rabbi Lichtenstein closely resembles that of Paul, when a prisoner dwelling in his own hired house in Rome, speaking with those who came to him, and writing in defence of the gospel. He has no longer means of his own, and is entirely dependent upon the freewill offerings of those who are friends of his work. A council was formed a few years since to obtain aid for the printing and spreading of his valuable pamphlets, and for the support of the old rabbi himself. For the latter object, £200 a year is sufficient. God has given him a remarkable work to do for Him among His people. Surely those who love the Lord Jesus will not let it languish for lack of funds, or allow the last years of this dear servant of the Lord to be years of privation.

THE FEAST OF PURIM.

EDITORIAL.

This ancient feast, whose origin is described in the book of Esther, is a very popular one among the Jews. Its popularity dates from very early times. In the first century, according to Josephus in his *Antiquities*, it was celebrated by the Jews all over the world. We may esteem its observance through so many ages as one of the providential means whereby God has preserved alive the national sentiment of the Jewish people and enabled them to endure in the face of countless trials. In this light the story of the ancient deliverance through Esther takes on an added significance.

This festival, as the Jews observe it, is national rather than religious. It occurs on the 14 and 15 of Adar, corresponding this year to March 13 and 14. The 13 Adar is observed as a fast, "the fast of Esther." The evening of that day, as the 14 Adar begins, the festival commences. Candles are lighted, and the Jews crowd into the synagogues, where, after the evening service, the book of Esther is read by the *chazan* (reader). Whenever he pronounces the name of Haman the congregation stamp

on the floor and cry, "Let his name be blotted out. The name of the wicked shall rot," while the children make pandemonium by means of rattles, tin horns, etc. "Year by year in the Nazareth synagogue," as Geikie writes, "Jesus must have seen and heard all this, and how the reader tried to read in one breath the verses in which Haman and his sons are jointly mentioned, to show that they were hanged together." After the reading all go home to a feast made chiefly of milk and eggs.

On the following morning, the 14 of Adar, the Jews go again to the synagogue. Several prayers suitable to the occasion are inserted in the ordinary daily ritual; Ex. 17, 8-16 is read as the lesson from the law, because it records the destruction of the Amalekites, the people of Agag (1 Sam. 15, 8) the supposed ancestor of Haman; and the book of Esther is read as the *haftara* or portion from the prophets.

The afternoon is spent in dancing and all kinds of games. In the evening there is a dramatic entertainment "resembling somewhat the mummers' play of old English country life." This custom dates from the seventeenth century. The chief characters are Ahasuerus, Esther, Mordecai and Haman, the latter being greatly ill-treated during the performance. According to Israel Abrahams the oldest Purim play was written by the German poet, Hans Sachs of Nuremberg, in 1536. Of course this play was not written for the use of Jews, neither is it an attack on Jews.

After the theatricals a dainty meal is served, wine being freely used. This Purim night is known as *lel shikkurim*, "night of drunkards." It is supposed to be the duty of every orthodox Jew (according to the permission given in the Talmud) to get as "elevated" as he can, i. e., to get so drunk that he cannot distinguish "Haman" from "Mordecai" (the players bearing these parts in the mimic representation). The rejoicings in connection with this feast continue on the 15 Adar, and the festival ends the evening of this day. This second day is called Shushan Purim, in accordance with Esther 9, 18.

"ISRAEL MY GLORY."

ISA. 46, 13.

By EDWIN A. WILSON.

"I will place salvation in Zion for Israel My Glory." Israel's history nationally discloses nothing upon which to predicate hope for the glorious reconciliation assured in the time of God's own choosing in Zion. Israel had no heart for their King, the Holy One of Israel; neither had Saul of Tarsus any room in his heart for Jehovah-Jesus. But as God's sovereign purpose was fully subserved in Saul, while he was in alienation to Messiah Jesus, so Israel, returned to Zion, shall be reconciled to their King and Messiah, though it be farthest from their thoughts and purposes in gathering there. Israel shall glory in the Lord, and the Lord will yet glory in Israel. For He says, "I will go and return to my place, till they (Israel) acknowledge their offence, and seek my face" (Hos. 5:15). For the Lord of Hosts has sworn saying;

"Surely, as I have thought, so shall it come to pass;

And as I have purposed, so shall it stand." Is. 14:24.

"For the Lord will have mercy on Jacob, And will yet choose Israel, And set them in their own land." Is. 14:1.

God's purposes of blessing concerning His ancient people are as sure of fulfillment as His awful words of condemnation against ancient Babylon have been, "For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name and remnant. I will make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction."

God's types and shadows meant little to the multitudes of Israel, and yet how fraught with intensest interest were they to the devout and faithful ones. So David in the fifty-first Psalm, in the confession of his guilt, makes his plea for a clean heart, and the restoration of lost joy, as he asks to be upheld by God's free Spirit, his broken and contrite heart being typical of Israel's grief in the latter day in acknowledgment of

their sin, when they shall cry for help to the One whom they had rejected so long. Jehovah is Israel's King and the glory of Israel, and Israel's King shall be one with them in Zion. The precious word of God most High brings sweet assurance of His glorious purposes concerning Israel on Israel's mountains in Israel's land through Israel's King. Come then with the writer in simple faith to the only infallible Book, the Bible, and acknowledge its supremacy as you sit a learner in God's school. For He says:—

"Before all people I will be glorified. Lev. 10:3. Thou art my servant, O Israel, in whom I am glorified. Is. 48:3. The Lord hath redeemed Jacob, and glorified Himself in Israel. Is. 44:23. Nations that knew not Thee, shall run after Thee (Zech. 8: 23) because of the Lord thy God, and for the Holy One of Israel. Is. 55:5. Thy people also shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. Is. 60:21. The Lord hath redeemed Jacob, and glorified Himself in Israel, I will glorify the house of my glory. Is. 60:7. The sons of them that afflicted thee, shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call Thee the city of the Lord, the Zion of the Holy One of Israel." Is. 60:14.

The Scriptures attest in many ways with marvelous agreement the return of God's ancient people to their own land. Unbelief alone obscures this oft repeated story. For they shall see Him, whom they have pierced. They shall acknowledge their offence and cry unto God, who will have mercy and abundantly pardon, and see His face; when the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad, when with Judah she shall become one in His hand and be able to say from the heart:—

"Great is the Lord, and greatly to be praised,

In the city of our God,

In the mountain of His holiness.

Beautiful for situation,

The joy of the whole earth, is Mount Zion."

Israel's King shall be the cynosure of all eyes, in the city of the Great King. The glory of Israel and her King will ever more comprehend all that comes to both. How sweet for re-united Judah and Israel and the Bride of the King's Son to meet face to face Jehovah-Shammah ("The Lord is there")!

As a man was sent from God to baptize with water and identify Jesus at the Jordan that He might be made manifest to Israel as the Lamb of God, so the wise men came led by God's star, seeking, identifying and worshiping the newly born King. So Simeon, just and devout, long waiting for the consolation of Israel, is graciously permitted a revelation by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, and should recognize Him, not only as a light to lighten the Gentiles, but as the glory of His people Israel.

Israel's hope is in Israel's land with Israel's Lord. How wonderfully strange and how unlike all man's theories, that every hope of God's ancient people should center in the return of Him whom they rejected and slew, but whose purposes concerning them are of old manifested. "For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord; that they might be to me for a people." How awful, through the ages, to be the object of Jehovah's loving care and know it not, the bearer of God's oracles and yet believe them not, witnesses for God in unbelief, aliens from God, and separated from men. They are kept as the apple of Jehovah's eye, while a by-word among all the nations. They are the object of Jehovah's solicitous care from Abraham till Jesus comes with ten thousand of His saints, to avenge wrongs done to and suffered by His people Israel.

How sweetly the wise men by their presence and worship confirm the prophetic and angelic word concerning the Kingship of this scion of David's house. Pilate also unknowingly condemns himself as he seals the truth of Jesus' Kingship, "And a superscription was also

written over Him in letters of Greek and Latin and Hebrew (trinity in unity), "This is the King of the Jews." The thief, also, may have caught a glimpse of Pilate's inscription, or in prophetic vision beheld the now expiring King coming in His Kingdom, as he prayed to be remembered by Him. Israel had brought little joy to his Maker "in the land of the Lord," preferring Baal to Jehovah. In the city of the Great King Judah conspired to betray Him, but where they rejected Him there shall they own Him, even re-united Israel and Judah, when He comes; but Israel and Judah may well remember that there is no hope for them apart from Jehovah-Jesus. If left alone, unchecked by the merciful purposes and plans of a sovereign God, their fatal drift would continue toward an eternal hopeless and helpless alienation; but in spite of this obduracy, this want of susceptibility and these bitter experiences, how sweet to remember that God's own purposes shall be fully realized when Jesus comes.

O Israel, Jesus is your Messiah. Believe it. He came to you, but you would not receive Him, you refused Him. Remember this, "He came unto His own (possessions) and His own (people) received Him not." O Israel, did you know that that which you refused was accepted by a hated Samaritan, who though uncircumcised, by his faith called forth the sweet confession of His Messiahship, "I that speak unto thee am He"? It was the Jesus of Luke's Gospel, the Gospel that links Him with the whole race of man, who must needs go through Samaria. It was the Son of the Highest, to whom is given the throne of His and your father David, whom wise men came to worship. He it was to whom your father Abraham paid tithes in Melchizedik the Priest of the most High God, and of whom Hannah rejoicingly sang, "The Lord shall judge the ends of the earth; and He shall give strength unto His King." Can you not say with your own Psalmist, "The Lord is our defence, and the Holy One of Israel is our King"?

JEWISH MISSION FIELD.



AT HOME.

Union Services in New York.

Dr. H. Zeckhausen, who has labored among the Jews of New York City for eleven years, has recently begun union services for the Hebrew-Christians of the metropolis. The meetings are held monthly in the Camp Memorial Congregational church, and are conducted by the Hebrew-Christians. The attendance has been very gratifying. At the second meeting there were twenty-one converts, eight of whom were women. At the third meeting on February 8 in spite of unfavorable weather sixteen believers were present, of whom six were women. It was encouraging to see whole families of Hebrew-Christians coming to these services, some from great distances. Believing Gentiles and Jews have thus joined together to praise the living Jehovah, the God of Abraham, Isaac and Jacob. We trust that much blessing may result from these services.

Rev. I. T. Trebitsch.

It is with much pleasure that we present in this number a picture of this convert from Judaism, now at the head of the Jewish mission in Montreal. For a young man Mr. Trebitsch has had an exceedingly varied experience. He was born in 1879 in the Hungarian town of Paks, on the Danube 200 miles south of Budapest. His father was head of a wealthy firm of ship-owners, and belonged to the "Chassidim" (Pietists), the strictest sect of all the Jews. No effort or means were spared to prepare his son to become a rabbi. At four years of age he learned to pray in Hebrew. At five he went with his father three times daily to the synagogue for public prayer. At seven years of age he began the study of the Talmud.

His academic studies were pursued with the greatest assiduity. He often spent eighteen hours of every twenty-four in study. At the same time he had an intense zeal for Judaism and bitterly hated Christ and all Christians.



Rev. I. T. Trebitsch

In 1892-5 he continued his studies at Budapest, where he became thoroughly atheistic. In 1895-7 he studied art and literature in that place, and visited the leading art capitals of Europe, a growing restlessness in the meanwhile oppressing his spirit. In Budapest he engaged in editorial work, then went to South America, and later visited New York. Returning to Budapest he became editor of a spiritualistic paper. His studies in Spiritualism led him to abandon materialistic views. This is not the first time God has used this dark art of Satan to lead Jews back to a belief in the supernatural.

But Christ was not absent from his thoughts. In London he had read the New Testament, and his heart was hungry for God. He went in his restlessness to Hamburg, where he was much aided by missionary Frank, himself a Hungarian Jew. There in the winter of 1898-9 he found Christ and peace.

Mr. Trebitsch studied theology in Germany and Canada, and became assistant to Rev. John McCarter in the

Presbyterian Mission to the Jews in Montreal. Last year, after the resignation of Mr. McCarter, the Presbyterians turned over the mission with Mr. Trebitsch to the London Jews' Society. The mission has lately moved into new quarters at 374 Lagauchetiere Street. Montreal is said to have a population of 12,000 Jews. Mr. Trebitsch with his varied experiences and knowledge of a dozen languages, appears to have been providentially raised up to carry the words of life to this cosmopolitan Jewry.

Mr. Thompson's Departure.

On February 24 Rev. A. E. Thompson and family sailed from New York to take up their new work in Jerusalem. By means of lectures and especially through his book, "A Century of Jewish Missions," the Lord has greatly used this earnest and beloved brother to awaken a love for Israel in many hearts. We deeply regret to lose him to the work in America, but are confident his life and labors in Palestine will prove a blessing to many.

Before the ship "Sardagne" bore them away they were cheered by a goodly number of the New York brethren, who met in Mr. Thompson's stateroom for a precious season of prayer. Our superintendent, Mr. Ruben, Rev. B. Angel of the New York City Mission and others were present at this "farewell." For portrait of Mr. Thompson see our January issue, p. 13.

ABROAD.

The Rev. A. C. Adler, recently of London, has succeeded the late Mr. Mamlock in the Paris station of the London Jews' Society.

The Rev. Paul Fiebig has been appointed principal of the Institutum Judaicum Delitzschianum at Leipzig, in place of Prof. Dalman. Dr. Dalman has been in Jerusalem since October 1 as director of the German Archaeological Institute.

THE GREAT NUMBER of conversions among the Jews of the high society in

Vienna is appalling. Mrs. Ottile Bondy, who had occupied quite a prominent position in the Jewish charitable institutions, was converted to Christianity at the age of 70 years. It was evidently high time for her to secure for herself a passport to heaven.—*American Israelite.*

Bucharest, Roumania.

Rev. J. H. Adeney of the London Jews' Society is at work among the unfortunate Jews of this place. He says;—"It is really remarkable how the Jews crowd to our services, and not only the poorer classes, but a goodly number of the better class too. They are largely the parents of our children, and prove how useful school work is in giving an opening to the hearts of the parents. It is bread cast upon the waters."

Tunis.

The Rev. C. F. W. Flad writes very interestingly in the *Jewish Missionary Intelligence* concerning the work at this North African station. We give a brief extract;—"Since the beginning of the year (1902), chiefly since February, we have been much cheered by spiritual results in some of the elder boys and girls, especially in three girls, who have given their hearts to the Lord and had to suffer in their families, but have stood firm so far. Amongst grown-up people too, I think we have never had so many so truly inquiring into the truth as now, and I trust we may look forward to some distinct blessings in this station. My dear wife is much spoken of, and I pray that her memory may be blessed to many conversions.

Work in Algiers.

The Jewish population of Algiers is estimated at 12,618. It is a cause for gratitude to God that he has a few faithful ones who feel a burden for these long neglected North African Jews. Mr. Allen Moore and Mr. S. M. Guiz are working together, and a French lady with a Jewish helper and another missionary lady are doing also a work among Jewish factory girls and children.

From a leaflet included in the *Friend of Israel* for February we reprint the following interesting letter from Mr. Moore:

February 3rd, 1903.

Since the opening of the new room we have had practically two or three meetings a day, that is groups of Jews, varying from six to twelve, and sometimes as many as fifty in a day. Some well-to-do Jews have spoken of collecting between them a sum of money to give to a rabbi who is in distress, that he may come daily to our room to learn the truths of Scripture, saying that they desire that he, with them, might be taught more, and then they would altogether declare themselves Christians. Another very interesting case is a well-to-do Jew, who has, on two different occasions in the room, before others, declared that he believes in the Lord Jesus Christ, that He is the Messiah, and that He has come. Another case is a young man, who is also well-to-do and has lived a reckless life; he asked with such earnestness lately, "What must one do to be converted?" What a joy it was to tell him how oneself was converted. Friends, help us zealously by your prayers that these sons of Jacob may be truly led to the cross as repenting and believing sinners! Your believing prayers will accomplish much on their behalf.

Ever one with you, Allen Moore.

Jewish Unrest.

Rev. A. Bernstein of the London

Jews' Society has had excellent opportunity to study the Jews of London. Speaking of the varying states of religious beliefs among them, making work the more difficult, he says (L. J. S. "Annual Report," p. 10):—

"A feeling of dissatisfaction with the present state of things is being manifested everywhere, as is clearly seen in the utterances of some of the rabbis in the pulpit, and in the correspondence which takes place in the press. With one section of the Jews the cry is: Better attendance in the synagogue and stricter observance of the Sabbath, the festivals and the dietary laws. With others the cry is: More spiritual religion, more enlightenment, and more copying of Christian ethics, faith, hope and charity. While with another the cry is Zionism and total reform. And yet with another section of the Jewish population the cry is, alas: Away with Judaism and with every religion based on revelation altogether. These people have actually had the audacity to post up placards on the Day of Atonement, in which they publicly denied the existence of God, and ridiculed those of their brethren who went to worship him in the synagogue."

Will our readers please compare this note with one on page 65 on the "Religious Decline in the New York Ghetto." These give a vivid idea of the present tremendous unrest of the Jewish mind. Surely the Man of Nazareth is troubling the hearts of his people Israel.



THE JEWISH WORLD.



Mr. Eugene H. Lehman, a Jew of Pueblo, Colorado, is the first American to win the Cecil Rhodes Oxford scholarship.

Jewish Theological Seminary.

At the latest quarterly meeting of the Board of Directors of the Jewish Theological Seminary at New York, held at the home of Mr. Jacob Schiff, it was announced that the subscription started last May, conditioned upon a subscrip-

tion of \$70,000 a year for five years, was completed, the entire amount subscribed being, approximately, \$72,000 per year, or a total of about \$360,000. The seminary is thus assured of a sufficient income for its immediate needs and an endowment at the end of five years of \$500,000.—*American Israelite.*

The above-mentioned seminary belongs to the orthodox wing of American Judaism. Since the death of the late president strenuous efforts have been made to put it on a living basis.

Mr. S. Schechter, reader in Rabbinic in Cambridge University, England, was chosen as president. His coming to America, together with the publication on this side the water of the great "Jewish Encyclopedia," has greatly tended to make the United States the center of Jewish life and literature.

The Jewish Historical Society.

That modern Jewish history is within reliable hands and promises fair to be handed down untainted to posterity was well proven at the eleventh annual meeting of the American Jewish Historical Society held at Carnegie Lyceum February 12.

It would be difficult to find a topic of importance not touched upon. The Jews with Columbus, the Spanish Inquisition and the consequent emigration of the Jew to the West Indies and South America, his status there, his commercial supremacy, his patriotism during the revolution, the history of the Jews in New York, in Massachusetts, in Hawaii, Martinique, Switzerland, Manila and Hungaria, the latter particularly in their relation to America, all received scrupulous attention at the hands of famous scholars.

Jews in Hawaii.

Mr. Rudolph I. Coffee, minister of the Young Men's Hebrew Association, and an assistant in education at Teacher's College, read an essay at a late meeting of the above-mentioned society on Jews and Judaism in the Hawaiian Islands.

This paper was the result of his observations made during a trip to the Hawaiian Islands last summer. There are about one hundred Jewish people in Honolulu, the chief city, and in all the twelve islands about 140 people. On the whole they are well to do, and engage chiefly in commercial pursuits.

Last year they acquired a cemetery which was the first attempt towards forming the communal bond. Two persons are buried there. During the fifty years the Jews have been on the islands, four weddings are known to have taken

place, according to the traditional laws of our faith. In four known instances, and undoubtedly there were others, Jewish men married native women. Divine services are held on the holy days of each year, and different men of the community read the various parts of the services.

Hebrew Union College.

This school for the training of rabbis is under control of the reform section of American Judaism. It is located at Cincinnati, Ohio, and owes its existence to the earnest efforts of Rabbi Isaac M. Wise, who became its first president and so remained until his death in March, 1900. Dr. M. Mielziner, Professor of Talmud and Rabbinical Literature, succeeded as the acting president.

The board of governors have just tendered the presidency to Dr. K. Kohler, rabbi of temple Beth-El, New York. He has intimated his readiness to accept this call. Dr. Kohler has been with the Beth-El congregation nearly twenty-four years, and has been very active and prominent in Jewish affairs.

Dr. M. Mielziner.

The death of this scholarly Talmudist occurred February 18. He was born in Posen in 1828, and brought up "in a thoroughly Jewish atmosphere without being debarred from contact with modern civilization." His life as rabbi and teacher was spent chiefly in Denmark, New York and Cincinnati. As author he put forth two works especially which are very highly considered among Jewish scholars, viz., "The Jewish Law of Marriage and Divorce" and "Introduction to the Talmud." A notice of the latter in our book column gives the Hebrew-Christian view of its worth.

Chief Rabbi of New York.

Rabbi Bernard Levinthal of Philadelphia has been elected chief rabbi of the New York orthodox community in succession to Jacob Joseph, whose funeral last summer was the occasion of an anti-Semitic riot. Rabbi Levinthal, who came to the United States eleven years ago

from Kovno, Russia, is vice-president of the orthodox rabbinical union and of the Federation of American Zionists. Unless he has vastly more influence than rabbi Joseph his position will be anything but pleasant in the changing conditions of the New York Jewry.

Religious Decline in the New York Ghetto.

The following from a ghetto writer in the *American Hebrew* of February 27 is a graphic picture of the religious situation on the East Side;

The "Ghetto" is developing the largest agnostic and atheistic community on the face of the earth. I venture to say that much more than 75 per cent of the Jewish young people do not go to the synagogue except, perhaps, during the *Yomim Noroyim*, and then only because of filial respect. And why is this so? Because the synagogues have not kept in touch with the spirit of the day. It is ridiculous to expect young Americans to attend services that are conducted on the lines of a petty *Chevra* in a Russian town. What satisfies the immigrant cannot be expected to satisfy his Americanized son. There must be progress in the synagogue as in everything else.

I do not plead for "reform," as we understand the term, for that is not a panacea for our ills; but I do plead for a policy that will not turn the youth away from the synagogue. Instead, they should be drawn to it, and their love and affection for it as an institution fostered. The synagogue must stand as the representative Jewish organization. It should be the unit of organization, and it should be more than a mere name. It should foster everything that will attract to it the growing generation. It should encourage kindergartens, young men's societies, young women's societies, clubs, endeavor societies, and everything else that might attract young people. There should be rabbis who are able and who can do more than memorize a sermon; men who can speak English, and who are not afraid that they will overwork themselves. Men who shall be rabbis seven days in the week, not only on the Sabbath. Men who

shall command the respect of the community by the lives they lead.

Let us have these things and we can rest assured that in time the synagogue will occupy the position it once held in Jewish communities.

Poverty and Persecution.

Great poverty is common in the towns and villages of the Jewish Pale of Settlement in Russia. The conditions under which thousands of Jews live were probably never worse, if so bad, as at present. Some are actually starving to death. A Russian journalist (we quote from *Die Welt*) writes with grim satire:—

"The Jews in the Pale of Settlement, who are generally credited with the ability to evade the laws specially made for them, have now found a way out of their apparently hopeless position. Utilizing the extreme cold, several Jews with their children have frozen to death; others make use of the prevalent slackness of work to die of hunger."

In Roumania, again, anti-Semitism prevails. It is said that the peddling trades are carried on by Jews, others being closed. Restrictions on hawking (their last resource) have driven them almost to desperation. It is reported that one Jewish hawker thus arrested complained to the prefect of police at Bucharest, "What are we then to do?" "What are you to do?" was the reply; "shoot yourself."—*Trusting and Toiling.*

The Gedidi.

In the district of Zabaikal in Merv, Central Asia, there is an interesting class of Jews, who are called by the natives Gedidi or proselytes. These are the descendants of former Persian Jews of Meshed forcibly converted in the sixteenth century to Mohammedanism. At the present time they all secretly profess Judaism. They only very rarely visit the mosques and do no business on the Sabbath. In order to satisfy the true believers, the crypto-Jews keep their shops open under the care of an employee, whose work it is to tell the callers that the proprietor is out. They do not intermarry with Mohammedans, and

use only meat sold by Jewish butchers. They pretend not to eat during the Musulman fast days, and a few old Gedidi attend the mosque on some of the principle Mohammedan festivals in order to distribute alms.

Although these Gedidi settled in Merv several decades ago, before the conquest of that region by the Russians, a number of Russian papers have attacked "the invasion" of these Jews, and the Russian authorities have not been slow to deal with the matter in the same light. Orders for their expulsion have, therefore, been put into force, but a petition of several important Turkoman chiefs, bearing 800 signatures in favor of the Jews, has been entertained by the Russian government, who will permit the presence of the Marranos in the Zabaikal until further notice.—*Jewish World*.

Many Jews in different ages have been forced to accept some other religion, as Christianity or Mohammedanism. These have remained Jews at heart in multitudes of cases, and have secretly maintained their distinctive rites. These secret Jews are known in general as crypto-Jews, or in Hebrew *Anussim*, "compelled." They include the Marranos of Spain, who numbered many thousands, the Gedidi and others. In the Balearic Islands the secret Jews are called *Chuetas* (Spanish for "pigs"). The term Gedidi is Arabic, from *gedid al Islam*, "bound to Islam."

Palestine.

Very many deaths have occurred in Palestine during the past autumn on account of cholera. But the scourge is now at an end. Quarantine regulations have been abolished in Jaffa, and the ordinary traffic has been resumed. There is plentiful rain all over Palestine, which gives hope of a good harvest.

The past year was a very favorable one for the Jewish colonists, as, in consequence of normal weather, the harvest has been exceptionally good. A large amount of land has been acquired during the year. The Odessa Committee for assisting Jewish agriculturalists in Palestine purchased a piece of ground for laborers, and Baron Edmond

de Rothschild became the possessor of four villages near Tiberias. Several places belonging to the Jewish Colonization Association have also been utilized for the settlement of Jewish colonists.

The Turkish government has decided that the Jewish colonies, which were formerly considered as suburbs of the neighboring towns, are now to be villages, with the usual autonomous administrations.—*Jewish World*.

The Jews of Jerusalem.

Rabbi Martin A. Meyer of San Francisco, who has been Fellow of the American School at Palestine, and has devoted himself to a detailed study of the problems confronting the Jews there, gave three lectures on "Palestine" last July before the Jewish Chautauqua Society. The following account from *The Menorah* is worth reproducing, especially for its closing reference to missionary work in Jerusalem.

Rabbi Meyer pictured the economic condition of the people of Jerusalem as poor. Work is not available for large numbers of them, and they live a hand-to-mouth existence. Most of the 45,000 Jews in Jerusalem need relief, and it is a pity that so much of the money sent to the city should be squandered in passing through the hands of its expenders. The educational conditions are such that only a small proportion of the young people can obtain instruction of a high grade. Many would want to study professions, but even if they had the opportunity there would be little outlet for them to practice. The moral conditions are in consonance with the general state of affairs, for much of debasing immorality exists among the population of Jerusalem and among the Jews resident therein.

Nowhere in the world are there so many Jewish converts to Christianity as in the Holy City itself. In Christ Church, which is maintained by the English Missionary society, the assistant rector, the boy choir and a large majority of the congregation are composed of those who were formerly orthodox Jews. The proselytizing done by the various missionaries in Jerusalem is bold and constant.

Revival of Hebrew.

The nationalist Jews are determined on the resuscitation of Hebrew as a living tongue. To those acquainted with the facts this does not seem so chimerical an idea after all. In spite of the indifference of multitudes and of the ridicule of Jews who say Hebrew is "as dead as Irish," very much is being done on this line, and we have not the slightest doubt that another generation will see a Jewish nation in Palestine speaking the ancient tongue of the kings and prophets of Israel. Only the old classic speech will be fuller, richer, more mobile and more completely developed on the lines laid down in the last century, with a vocabulary adapted to all the requirements of our modern complex civilization.

An association with the aim of making Hebrew a living language has been founded in the French capital. The name of the association is "Ivria," and its president, as well as chief worker, is the well known professor, Joseph Halévy. The members are pledged to converse among themselves in the holy tongue. The association will establish kindergartens and schools where Jewish children will be taught to speak the language of King David and Solomon.

Dr. Richard Gottheil reports that a society for the propagation of the Hebrew language and its literature has recently been organized in New York. Mr. N. Schechter is president, and the society holds meetings every Sunday night, at which the exercises are carried on entirely in Hebrew.

A correspondent writes from Jaffa to the *Jewish World*: A new school has been opened in Jaffa for the furtherance of Zionism. It is called the Maccabean School, and the only language to be spoken is Hebrew. There will be no distinction between Sephardi and Ashkenazim (Spanish and German Jews). The subjects undertaken are English, French, Arabic, and, of course, principally, Hebrew, in which language all science and art subjects are taught. The school was founded, and is controlled, by Mr. Haum Zerur and Mr. Moses Levene.

Jews in Galicia.

Very many people fail to see any reason for the desire of the Jews to restore the Jewish state. They will find it in the following pitiful description of Jewish life in Galicia, that great Austrian province lying north and east of the Carpathian Mountains.

"In spite of all the improved means of communication of which we boast to-day the Western Jew is still in ignorance of the actual conditions under which his Eastern brother lives. The life in the small towns of Eastern Europe is so entirely different from the life in the large cities of the West, that it is most difficult for the Western Jew to form a real picture of the misery and wretchedness surrounding his brother there. The Polish political economist, Karsky, recently published a series of articles in the Stuttgart *Neue Zeit*, in which he presents pictures of Galician life. The Jews occupy a very conspicuous part in these letters, and their condition is described in the most horrible and heartrending pictures. The writer points out that the reason for the extreme poverty prevailing in Galicia is to be attributed to the condition of the land at the time when Poland was divided among the Powers. While Russian Poland was then far ahead of Russia in industrial achievements, and thus found a ready market for all its wares, Galicia was behind Austria in economic life, and could not compete with the highly developed industries of Austria, and was thus left behind in the commercial race.

To form a picture of one of the small towns, chiefly inhabited by Jews, it is but necessary to imagine a few brick houses where the government officials, the physicians and the druggists live, and then long rows of wooden shanties, supported by a full system of blocks and beams, built one into the other, so that if one of the blocks should be removed the whole row of houses would fall to pieces. It is indeed a riddle how these Jews make a living. Some families live on fifteen kreuzer a day (about six cents), and the majority of them do not spend more than from 30 to 40 kreuzer a day.

THE UNION MISSION TO ISRAEL

43 Congress St., Pittsburg, Pa.

Founded Dec. 9, 1898 as the House of the New Covenant MISSION TO THE JEWS, conducted under the auspices of the Pittsburg Friends of Israel Union (Organized March 6, 1899).

MAURICE RUBEN, Superintendent.

Officers of Pittsburg Union, 1903.

President, I. F. Harris.
1st Vice-President, W. M. Holmes.
2d Vice-President, E. M. Britner.
Secretary, G. C. Garrison.
Treasurer, J. B. Corey.

Weekly Prayer Meeting at 8 p. m. on Monday.
Monthly Prayer Meeting first Monday of each month at
3 p. m.

Affiliated Unions.

Bradford, Pa.	Kenwood, N. Y.
Franklin, "	Oneida, "
Oil City, "	Rochester, "
Titusville, "	Syracuse, "
Youngstown, Ohio.	Troy, "
Jamestown, N. Y.	Utica, "

Mission Motto for 1903, "GO FORWARD."

MISSIONARY TOUR.

By MAURICE RUBEN.

At Washington.

On February 17 we left Pittsburg to attend the Hebrew-Christian conference in Washington City and to make a tour among the Friends of Israel Unions. For a report of this conference see below. During the remaining days of our stay in Washington we spoke at the Central Union Mission and in several of the churches. In company with Mr. J. H. Ellison of Baltimore we visited many Jews, and gave to them our testimony concerning Christ. From all we saw and heard in Washington it is evident that the Lord is moving upon the hearts of His people, awakening them to a deeper interest in behalf of Jewish evangelization.

In New York City.

Several days were spent in this busy metropolis, and opportunity was given to speak in various churches concerning the needs of Israel. The pastor and people of Madison Avenue M. E. church gave us much encouragement at their prayer-meeting, where we also met Bishop Andrews.

At the regular Thursday afternoon meeting in behalf of Israel held in Bera-chah chapel of the Christian and Missionary Alliance, the Lord manifested Himself in gracious power. Many were

impressed with the need of a larger work, and we trust that the message will result in definite fruit among this people in behalf of this cause. The same evening we attended a conference of ministers and Christian workers at the Bedford Avenue Baptist church. Although the program was long, space was given us for a report from the Jewish field. Here as elsewhere new friends were gained for the cause so dear to all our hearts.

We called at the Shop-Window Mission on Chrystie Street in charge of Misses Cole and Miender. A Jewish brother is also in attendance, and we believe a quiet but effective work is being done in this tract depot. These friends realize the need of a larger work, but are waiting for the Lord's time for His favor upon Zion. They have also a children's work in 79th Street and seem to be very devoted to the cause of the Lord in behalf of this blinded people. During our stay we met other missionary workers in this great Jewish center. We are impressed with the fact that the work in New York is very inadequate. The workers feel that something must be done to meet the growing needs. On Manhattan Island every fourth man is a Jew, and the *New York Sun* has recently stated that the Jews of this city will soon number one-third or even more of the total population. There has been no such mass of Jews in any one place since the fall of Jerusalem. The presence of such a vast number of the sons

of Jacob among us is a loud call to the church, and it is a pity that so little is being done for them. One Jewish brother who has visited the missions in England declared to us that America needs a work like that carried on in the Mildmay and other missions in London. He deplores the poverty of the missions in our land, especially their inability to care for converts.

Opportunity was found for speaking a word of testimony to many of our Jewish friends. We spent a pleasant hour at tea in the home of a young man, formerly of Pittsburg, meeting his mother and sister who have recently come from darkest Russia. He has been telling them what he has learned about the true Messiah, and our personal testimony was apparently well received. This visit has been especially gratifying because of the attitude of our own relatives. A company of them listened one evening to a Bible reading which we gave on Christ in the Old Testament, and two of them accompanied us another evening to the Madison Avenue M. E. church. These facts indicate the working of the Holy Spirit among them.

At Nyack.

It was a great pleasure to address the more than two hundred students of the Missionary Training School at this place on "The New Crisis." Among the students are two Christian Jewesses who are deeply interested in the salvation of their own people, and several others are strongly moved with relation to the Jewish field.

We close this letter at Troy, N. Y., where interesting meetings are being held. A further report will be given in our next issue.

HEBREW-CHRISTIAN CONFERENCE.

The second annual conference of Hebrew-Christians held in Washington, D. C., met February 17-20, and was in every way a real blessing. The attendance and interest were very encouraging. Two sessions were held each day and addresses were made by local pas-

tors and the following delegates, *viz.*, Rev. S. K. Braun, Easton, Pa., Dr. H. Zeckhausen, New York City, Philip Sidersky, Rosenhayn, N. J. and Maurice Ruben. The addresses brought out the various aspects of the work among the Jews. Dr. Zeckhausen spoke very interestingly on "Dispensary Work in Connection with a Medical Mission." An open parliament conducted by S. K. Brown gave opportunity for a free expression of views on various questions connected with the care of converts. On the spiritual side the discussion finally centered in the thought that converts should be left as regards the choice of a church home to the guidance of the Holy Spirit, without undue denominational pressure. Concerning the temporal care of converts the opinion prevailed that owing to the persecutions which believers must face missions should be able to guard them from these sore trials by giving temporary shelter, or by furnishing employment in an industrial department.

Dr. T. C. Easton of the Eastern Presbyterian church gave a fine address on "Zionism and its Relation to the Second Coming of Christ." In his address on "A New Crisis" Maurice Ruben presented a summary of the present situation, in which he described the aggressive Jewish propaganda to push modern Judaism, its antagonistic influence and the means necessary to combat it.

Rabbi Louis Stern of Washington was aroused by the conference to make an attack on Jewish converts and on mission efforts among the Jews. This was done in a sermon preached at his temple and reported in the *Washington Post*. He repeated the usual wholesale charges against the uselessness and waste of Jewish missions, which in his view are always a failure. Answers were prepared by several of the brethren, two of which appeared in the *Post*. As is being pointed out to our readers, modern Judaism is exercising a baleful influence in many directions, even reaching out to press and pulpit. Well may we get down on our faces before the Lord as His cause suffers at the hands of these pretended friends.

THE EARLY DAYS OF THE PITTSBURG MISSION.

HARRY L. BRENNER.

One Saturday morning after an earnest season of prayer, according to our usual custom, brother Ruben and myself started out on a tour of house to house visitation. We carried an ample supply of tracts in Yiddish and other languages, and portions of Scriptures. We had been going together according to the New Testament order, "two by two," but that day we were led to separate and go in different directions, thinking we could deal with more individuals by working separately.

The section of the city which we visited is densely populated with Jews. It is in the vicinity of the mission, though the real Jewish quarter is east of the mission. Many of the tenements could be easily entered, the front door being unlocked. Upon entering one of these we would ascend to the top floor. Each floor is usually occupied by from two to four families, the poorer families on the top floors and those better situated on the floors below.

I found myself in one of the rickety old buildings on the top floor. In answer to my rapping, an old lady appeared. I spoke to her in Yiddish after the salutation of "Good Shabbath." Enquiring for the male members of the family I was told they were not in, they had gone to "shule" (synagogue). As I speak a fluent jargon she listened to what I had to say, and finally I told her of the meeting for *Jehudim* (Jews) the next afternoon at the mission, and gave her cards of invitation for the family. I also left a tract with her, obtaining the promise that they would surely read it. Going from floor to floor, meeting with men and women, some appeared indifferent, others cynical, while here and there opposition would be shown and I was roundly cursed. I had visited nearly one side of the square, when some Jewish boys spied me and began to follow, yelling and howling after me, "Mission, mission, meshummad" (traitor). Soon a crowd of boys had gathered, making quite a body-guard, keeping up

a pandemonium of noise, and now and then I would feel the pelt of a stone or something else strike me. The situation was not very comfortable, yet I was about the Master's business. The next house offered shelter, having a basement so built that I was shut off from the crowd of Jewish hoodlums. Down stairs I went, and in business-like fashion knocked at the door for admission. A brusque young man opened the door, and I at once told him of the meeting and what I knew of Israel's Messiah. He was not very responsive as to my religion, but permitted me to talk to him, and accepted one of the tracts. At the same time he became anxious about the noise outside. The boys were pressing to come down, the crowd had grown to a small army, and the swearing was sulphurous and hellish.

At this time the crowd set up a yell that would have discounted an Indian war cry. The man at the door, to whom I had spoken about the Gospel of Peace, sized up the situation as not very peaceful for me, grabbed me by the arm and pulled me into his room. This was timely. The army above was ready for an attack. They had armed themselves with all sorts of missiles, which were now being hurled down upon the basement door. "For God's sake," said the man, "don't go out there again or they will kill you," evidently much frightened. He volunteered to conduct me through his yard, and I made my exit through an alley. In the midst of all the excitement I was perfectly unruffled, feeling the nearness of my Saviour.

When I again found myself on another street, two men were coming my way, evidently just from the synagogue. They were dressed in their "Shabbath" clothes and their luxuriant beards and long earlocks denoted that they belonged to the strict orthodox class. When we came face to face they stopped, and recognizing me, they both gave me the most awful tongue-lashing I have ever received. Finally they worked themselves up to such a pitch of frenzy, that in order to show their utter contempt

of me, one after the other spat square in my face—and walked off still cursing.

But the grace of the Lord Jesus Christ flooded my soul with love for these my blinded brethren, and my prayer was, "Father, forgive them, for they know not what they do."

NOTES.

Zelienople, Pa.

The church here was greatly interested and cheered Sabbath, February 1, by a visit from Mr. Maurice Ruben, of the Jewish mission in Pittsburg. A large audience in the morning and a packed house in the evening listened while he told first of "Israel and the work," second of his own experiences in becoming a Christian. The importance of work among the Jews seems greater to one who has heard Mr. Ruben present it. The Christian church does not realize as it should the prominence the Jew must yet hold in the Christian faith, nor is she living up to her opportunities in this line. The missionary zeal of the Christian is much strengthened by a visit from Mr. Ruben.—*Presbyterian Banner*.

The Monthly Prayer Meeting.

The last monthly meeting that will likely ever be held by the Friends of Israel at 43 Congress Street took place March 2. These meetings have been held uninterruptedly since the organization of the union in March, 1899. A large company came together for this last service. Addresses were made by Rev. J. S. T. Milligan, D. D., Rev. E. D. Whiteside, Rev. A. R. Kuldell and others. These services are times of great spiritual blessing, and we trust that we may soon have a more spacious place for them, and that more of the Lord's children may join us in these seasons of prayer. "Pray for the peace of Jerusalem; they shall prosper that love thee."

AT BERACHAH CHAPEL.

On Feb. 26 we had the privilege of hearing an address from Mr. Maurice Ruben, of Pittsburg, at our weekly

meeting of prayer for Israel in Berachah Chapel, Gospel Tabernacle, 250 West Forty-fourth Street, New York City. The chapel was well filled. The prayer for the preparation had been that it might be an afternoon never to be forgotten in the manifest presence of God and a message direct from His heart to the hearts of the people.

Requests for prayer were made covering needs of work in the city and wherever the gospel message is given to Israel, as also a request for the salvation of her father by a Hebrew-Christian sister present, who gave a good testimony of her conversion. Most precious prayers were offered by lovers of Israel.

Mr. Ruben gave us an inspiring message. It was surprising how the main points in the book of Romans were covered in the short space of time allotted. First, chapters 1-3, portraying both Jew and Gentile lost in sin, then passing on to chapter 8 bringing out the life of holiness as a preparation for the gospel ministry to Israel, emphasizing the 9th, 10th and 11th chapters, particularly the woe or agonizing burden in the Holy Ghost laid upon Paul for the salvation of his brethren. Mr. Ruben mentioned the fact that chapters 9, 10 and 11 on Israel, being inserted between the life of holiness and the complete consecration mentioned in chapter 12:1, proves that a whole-hearted surrender must *take Israel in*.

The message was followed by a testimony from a Hebrew-Christian, giving account of his conversion and God's dealing with him, using the very persecution received to root and ground him more fully in Christ, and magnifying the grace and power of God to live in victory right in his home.

Another testimony followed by an aged saint of God showing how He had awakened an interest and love for Israel through the "Call to Prayer" published and widely circulated about one year ago. Since that time she has been a faithful attendant at our weekly meeting in behalf of Israel.

M. MIENDER AND M. A. COLE.

271 East 78th St., N. Y. City.

BOOKS AND MAGAZINES.

INTRODUCTION TO THE TALMUD, Historical and Literary, Legal Hermeneutics of the Talmud, Talmudical Terminology and Methodology. Outlines of Talmudical Ethics. Appendix: Key to the abbreviations used in the Talmud and commentaries. By M. Mielziner, Ph.D., D.D. Funk & Wagnalls Co., New York. \$2.00.

This is a long title, but it describes the "Introduction" to a lengthy and voluminous work called the Talmud, "that wonderful monument of human industry, human wisdom, and human folly," as Milman calls it. We doubt very much whether the perusal of this "Introduction" would ever induce any Christian scholar to devote his precious time to the study of the Talmud. Even the rabbinical students in his own seminary seem to have no taste for it (p. 108), and the author, who has been teacher of the Talmud, has to whet their appetite by assuring them "that Judaism nowadays still rests on the foundation which is laid down in the Talmud" (p. 110). This is the reason why Jewish theological students ought to study it and this is also the reason why Christian students of theology ought to become acquainted with it; for the latter have the royal command of their Redeemer to preach the gospel to every creature, beginning at Jerusalem. If our testimony to the Jew is to be effective, we must know him. It would be folly, however, to expect the busy American pastor to enter upon a profound study of the Talmud in the original tongues. What he wants is a bird's eye view of its contents, and if he looks for it in this book, he will be disappointed. Subjects are indeed named, but the mere name is of no practical value to the Christian student. Valuable as the book may be to the scholar who enters upon the study of the Talmud in the original languages, it is useless to him who approaches it with the query: What does the Talmud teach? The thirteen pages of Talmudic ethics are just long enough to give the author a chance to present his pet in its most flattering attire. The charity of the professor covered multitudes of Talmudic sins.

In his bibliography the writer looked in vain for Dr. Ferdinand Weber's monumental work, "System der alt-synagogalen Theologie aus Targum, Midrash und Talmud." This kind of work we need in an introduction to the Talmud, but then the Talmud would appear in its native dress! If the reader cannot enjoy Weber's "System" in the German, he ought to read in connection with this "Introduction" at least Dr. B. Pick's little book, published by John B. Alden, N. Y., entitled, "The Talmud, what it is." A. R. K.

A Correction.

Owing to a misunderstanding the citation

from *The Lutheran* on page 48 of our last issue appeared in the wrong place. It was written concerning "A Jewish View of Jesus Reviewed," a notice of which was given in the January No.

On the same page line 25 from bottom of first column should read, "This little tract of 20 pages is the outgrowth."

Jewish Topics in Recent Magazines

CHURCH AND SYNAGOGUE (London; Skeffington & Son), January 1903.

1. Biographical Sketches: I. Auguste Nander.—Rev. W. T. Gidney.
2. The Education of the Jew.—Rev. G. H. Box (editorial).
3. The Jewish Calendar.—Rev. G. H. Box.
4. Ps. CXXX. and the Modern Synagogue.—Rev. J. S. Watson.
5. Yiddish Life in the East-End.

THE FRIEND OF ISRAEL (London, Marshall Bros.), February, 1903.

1. The Past, Present and Future of Israel in the Prophecies of Jeremiah, Daniel and Ezekiel; II.
2. Naphtali.—James E. Mathieson.
3. Israel's Future Glory.—Henry Proctor.

THE SCATTERED NATION (London; Hebrew-Christian Testimony to Israel), January.

1. The Restorer of Israel and the Light of the Gentiles.—Rev. David Baron.
2. The Lovingkindness of the Lord. A Resume of 1902.—Rev. David Baron.
3. "Remember the Days of Old."—Rev. C. A. Schoenberger.
4. The Daily Gatherings in our Reading Room.—Rev. J. I. Landsman.
5. Mr. Baron's Journal of a Tour in Asia Minor.

The memory of a kindly word
For long gone by,
The fragrance of a faded flower,
Sent lovingly,
The gleaming of a sudden smile
Or sudden tear,
The warmer pressure of the hand,
The tone of cheer,
The hush that means "I cannot speak,
But I have heard!"
The note that only bears a verse
From God's own word—
Such tiny things we hardly count
As ministry;
The givers deeming they have shown
Scant sympathy;
But, when the heart is overwrought,
Oh, who can tell
The power of such tiny things
To make it well?

—Anon.